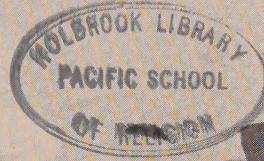


NATIONAL COUNCIL OUTLOOK

DECEMBER 1957



The Interchurch Center

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

297 Fourth Avenue
New York 10, N. Y.

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A Word to Subscribers About Inflation

The NATIONAL COUNCIL OUTLOOK this month will complete its seventh year of publication as a journal of interdenominational cooperation—the only magazine in America devoted exclusively to what the churches do together—in the community, the nation, and the world.

During this period, as everyone knows, the purchasing power of the dollar has continued to shrink. Spiraling inflation has touched every phase of life. Magazines are no exception. Wages, paper, printing, engraving have skyrocketed—in fact every facet of publishing costs.

The price of the OUTLOOK—\$2.00 a year—has not been increased during the seven years, despite the fact that the costs of publishing have risen each year. The publisher, the National Council of Churches, has borne the burden of the increased costs. Rates must be raised or the quality of the magazine will suffer.

Effective January 1, 1958, the price of the OUTLOOK for one year will be \$3.00.

Current subscriptions at the \$2.00 rate will, of course, be honored until their expiration, at which time they will be billed at the new \$3.00 rate.

THE NATIONAL COUNCIL OUTLOOK

DONALD C. BOLLES, *Editor*

THE COVER

Shown on our cover is an architect's drawing of the new Interchurch Center to be erected in New York City. It is expected that the Center, which represents the fulfillment of 20 years of hoping and planning, will be ready for occupancy by 1960.

For the story of the dedication service and groundbreaking ceremony and more detailed information about the building and its tenants, turn to page 4.



Vol. VII, No. 10, December 1957

National Council OUTLOOK

Publication of

National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical United Brethren Church
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Romanian Orthodox Church of America
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of North America
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of the Congregational
Christian Churches
United Lutheran Church in America
United Presbyterian Church of North America

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The Star and the Satellite

This past year has seen new objects in our sky. These satellites have symbolized man's further conquest of natural forces. They have filled many hearts with fear and foreboding because they carry the threat that human impulse may use its new powers for conquest and destruction.

But at Christmas we are reminded of a star that long ago appeared in the eastern sky. The star of hope and love and joy symbolized not the material and scientific aspects of man's growing powers, but the gift to men of spiritual grace from God.

The One whose coming the Star of Bethlehem announced was indeed God's Word to man, His word of yearning and of forgiveness and of reconciliation. With right relationships established between man and God, and between man and man, then and then only can be realized the hope hinted by that Christmas star, for peace on earth and good will and gladness among all people.

These things we ought to remember at this season, when with feverish anxiety we are scrambling to try to cast our satellites into the sky. To be sure, we must study and labor for the mastery of our physical universe, but not by ignoring or even minimizing the vaster spiritual scheme in which our little world exists. Meanings and values should be given priority over questions of space and speed. Otherwise we are in danger of accelerating ourselves into utter catastrophe and oblivion. Let this, then, be the Christian answer to a confused world. God is love, and Jesus Christ is the embodiment and interpretation of that love. As we yield ourselves to His guidance, we simultaneously reach toward God and touch one another. Only as we order our lives in terms of such spiritual understandings and aspirations can we cope with and counteract the ominous encroachments of a meaningless materialism.

May the Star of Bethlehem shine in your heart this Christmas.

EUGENE CARSON BLAKE



IN UNISON THEY BREAK GROUND. Left to right: Dr. Eugene Carson Blake, Dr. Samuel McCrea Cavert, Mr. William J. Demorest, Dr. Roy G. Ross, Mr. Edmund F. Wagner, Mrs. Norman Vincent Peale, Bishop D. Ward Nichols and Mr. Francis S. Harmon.

At Long Last

First National Church Headquarters Building Is Now Under Construction

By MABEL GREEN BEAN

AMERICA's first national headquarters building for the churches will be a reality in 1960.

After more than 20 years of planning, the Interchurch Center, America's first national headquarters for the churches, has begun to rise on Morningside Heights, overlooking the Hudson River, in New York City. It will provide a home under one roof for all New York offices of the National Council of Churches.

It will cost \$19,700,000. The stately building will have 19 stories. It is being constructed on a site made available by John D. Rockefeller, Jr., next door to the famed Riverside Church.

National leaders of denominational and interdenominational agencies, representatives of the Morningside Heights community and people of the New York churches took part in the dedication of the site and the colorful groundbreaking ceremonies, Sunday, November 17, at-

tended by a congregation of more than 600.

These began with a 45-minute service in the James Memorial Chapel, Union Theological Seminary. Then, to the music of the Riverside Church carillon, the congregation, headed by robed marshals, led the way to the Center's site, one block south, followed by the robed church and lay dignitaries and the scarlet-garbed 22-member choir of the National Council of Churches.

Eight denominational leaders and lay individuals active in the nation's church life participated in the "turning of the sod" ceremonies which took place against a background featuring a large architect's presentation of the new Center, flanked by the American and Christian flags.

The Center, first of its kind in the nation's religious history, will bring under one roof the 70 church-supported program units of the National Council of Churches and its staff of approximately 700, now scattered at eight sep-

arate addresses in New York City. It will house a number of the Council's member-denominations and a score of other church and interchurch agencies.

"We are gratified that we will be housed with such a representative group of member-churches and interchurch agencies. We are even more gratified to have this new symbol of interchurch solidarity," declared Dr. Roy G. Ross, general secretary of the National Council.

The entire main floor and lower level will be occupied by facilities to be used in common by the tenants. These include a main floor chapel seating 300, eight conference rooms which can be used individually or combined into one convention-size hall, and another meeting room adjacent to the chapel which can double as a robing room.

There will be a large manuscript room for hymnic memorabilia and other priceless treasures of the Protestant and Eastern Orthodox traditions.

Recessed cases will wall the wide

corridors connecting the two impressive entrance lobbies. These will be used for permanent display of exhibits relating to freedom of worship in the United States, and for the temporary use of church boards, missions and other inter-church agencies in the building.

In addition to the Center's 19 above-ground levels, the building will have three underground levels. The first lower level will have a restaurant seating 500, kitchens and employees' lounges. Parking space for 130 cars will be provided on this and the two lower levels.

A pedestrian tunnel will connect the Center's first lower level with Riverside Church, making possible the cooperative use of both buildings.

Completely air-conditioned, the interior of the building will be functional and modern in every respect. On the 2nd to the 19th floor inclusive, the offices will occupy the unbroken areas surrounding a central building core, where ten elevators will provide vertical transportation, and other building facilities will be housed.

"Development of these plans marks an important milestone in the history of the churches in America," said Edmund F. Wagner, president of the Center's Board of Trustees. "Successive efforts to establish such a joint head-

quarters building, large enough to bring together under one roof a number of church agencies, have been initiated hopefully over many years. The Center is a culmination of these dreams."

Referring to Mr. Rockefeller's contributions to the Center, Mr. Wagner said:

"For this achievement we are deeply indebted to a donor whose vision is equalled only by his generosity in making available a 99-year leasehold for the site and a substantial part of the cost of the building; also, to the cooperativeness of the investing beneficiary groups which are sharing financially in this enterprise."

In addition to the site, Mr. Rockefeller's contribution through Sealantic Fund, Inc., is \$2,000,000.

Three investing groups have authorized \$900,000 each—the National Council of Churches, the Ministers and Missionaries Benefit Board of the American Baptist Convention, and the Presbyterian (USA) Boards of Missions. The Reformed Church in America and its agencies have voted \$750,000; Sealantic Fund, Inc., \$600,000; The Home Missions Board of the American Baptist Convention, \$500,000; The United Lutheran Church in America, \$300,000;

and the United Board for Christian Higher Education in Asia, \$150,000.

Designed by Voorhees, Walker, Smith and Smith of New York City, and Collens, Willis and Beckonert of Boston, Mass., the Center is situated in a neighborhood known to millions of sightseers.

The human and physical resources of neighboring institutions are internationally known. Across the street from Riverside Church, the Center is within walking distance of the Cathedral of St. John the Divine. Around it are the campuses of Union Theological Seminary, Columbia University and Barnard

THE TENANTS

- African Methodist Episcopal Church
 - Bishop's Office
 - Home and Foreign Missionary Department
- American Baptist Convention
 - Foreign Missionary Society
 - Ministers and Missionaries Benefit Board
 - Women's Foreign Mission Society
- American Leprosy Missions, Inc.
- Commission of the Churches on International Affairs
- Council for Clinical Training
- The Hymn Society of America
- Interboard Committee for Christian Work in Japan
- International Missionary Council
- The Japan International Christian University Foundation
- Ludhiana Christian Medical College Committee
- The Methodist Church
 - Board of Missions
 - Commission on Public Relations and Information
 - Committee on Overseas Relief
- John Milton Society
- National Council of the Churches of Christ in the USA
- The Presbyterian Church in the USA
 - Board of Foreign Missions
 - Board of National Missions
 - General Council
 - National Council of Presbyterian Men
 - National Council of Women's Organizations
 - New York Office of Stated Clerk of General Assembly
 - Presbyterian Foundation
- Reformed Church in America
 - Board for the Christian World Mission
 - Board of Direction
 - Board of Domestic Missions
 - Board of Education
 - Board of Pensions
 - General Synod
- United Board for Christian Higher Education in Asia
- Vellore Christian Medical College Board
- World Convention of Churches of Christ (Disciples)
- World Council of Christian Education and Sunday School Ass'n
- World Council of Churches



Procession of trustees and church dignitaries at the dedicatory service in the James Memorial Chapel of Union Theological Seminary, attended by more than 600 persons.



Crowd at site of The Interchurch Center awaits arrival of procession for ground-breaking ceremony. In background is seen tower of Union Theological Seminary.

College. A block away stand the Jewish Theological Seminary and the Juilliard School of Music.

"This building will be both a symbol and a demonstration of an increasing desire on the part of millions of Christians that we find new ways of working together to make a united impact for Christ and His kingdom in a divided world," declared Dr. Clarence W. Cranford, who made the principal address at the chapel services of dedication. Dr. Cranford is president of the American Baptist Convention and pastor of the Calvary Baptist Church, Washington, D.C.

"This is not unity achieved at the expense of freedom," Dr. Cranford told the congregation. "This is unity combined with diversity. This is not unity based upon the demand that each water down his convictions to a common denominator. This is unity based upon a deep respect for the right of others to believe and propagate the Christian faith as they are led to understand it."

Dr. M. Forest Ashbrook, executive director, Ministers and Missionaries Benefit Board of the American Baptist Convention, presided at the James Memorial Chapel services and the symbolic ground-breaking ceremonies which followed. He read a congratulatory telegram from Honorable Averell Harriman, Governor of New York State, which said, in part: "All of us in our state, regardless of our particular religious affiliations, are pleased and proud that New York has been chosen as the site of your joint headquarters building . . . God speed its work."

The responsive scripture of dedication at the site was led by Dr. Franklin Clark Fry, president, United Lutheran Church. The prayer of dedication, especially written for the occasion, was offered by Dr. Eugene Carson Blake, president of the National Council of Churches and stated clerk of the General Assembly of the Presbyterian Church, USA.

Participating in the "turning of the

sod" were: Dr. Blake, Dr. Samuel McCrea Cavert, executive secretary in the USA, World Council of Churches; William J. Demorest, chairman of the Center's building committee, a Presbyterian layman who is president of William A. White & Sons, New York, and Francis S. Harmon, vice-chairman, Business and Finance Committee, National Council of Churches.

Also Bishop D. Ward Nichols, African Methodist Episcopal Church; Mrs. Norman Vincent Peale, treasurer, United Church Women and wife of the pastor of Marble Collegiate Church, New York; Dr. Roy G. Ross, general secretary, National Council of Churches, and Edmund F. Wagner, president of the Center's Board of Trustees. Mr. Wagner is treasurer of the United Lutheran Church in America and president of General Realty and Utilities Corporation, New York.

The architects' plans for the building provide for approximately 440,000 square feet on 15 block-size and three tower floors, which will be used as offices by the church organizations and their affiliated agencies.

The exterior of the Interchurch Center will have a dignified, distinguished character that blends harmoniously in appearance, materials and mass with the buildings of its important neighbors. Of conservative modern design, its uncluttered, functional lines will take full advantage of the commanding site. Its inviting limestone exterior, and the wide expanse of glass framing its imposing Riverside Drive entrance, conform perfectly with the spirit of the



Church officials examining plans for the Interchurch Center, left to right: Francis S. Harmon, vice-president, Board of Trustees for the Center; Dr. Roy G. Ross, general secretary, National Council of Churches; Edmund F. Wagner, president of the Center's Board of Trustees, and William J. Demorest, the Building Committee chairman.

building's purpose.

The National Council can be proud of the important part it has taken in translating and channeling the hopes and dreams of more than 20 years into united action which has made possible the construction of the new Center, said Dr. Ross.

"While it should be clearly understood that the Interchurch Center is truly a united church center and that our National Council is only one of the investing and occupying groups, the Council's interest and activities were a major instrument in bringing the history-making project to fruition.

"It was the decision of the Council to locate its headquarters in New York, coupled with the appointment of a committee several years ago to investigate the possibility of a united church center, which actually led to the naming of a Board of Trustees to develop the undertaking. This action proved decisive and far-reaching."

The Council made an initial loan of \$500,000 to the Interchurch Center as working funds to develop final plans for the building and to underwrite architectural, legal and other preliminary services.

"At a further cost of \$24,000, the Council provided office space, secretarial assistance and miscellaneous expenses over a period of two and a half years in order that Francis S. Harmon might give his energetic and able volunteer leadership to the project in its early stages," Dr. Ross added.

"Several denominational leaders, some of whom had an interest in the plans only because of the need for a National Council headquarters, provided dynamic and persuasive leadership at many points in the development of the project."

These included Dr. Franklin Clark Fry, vice-chairman of the Council's Policy and Strategy Committee, who served as chairman of the Center Committee on Denominational Participation, and Dr. Hermann N. Morse, who served as chairman of the Steering Committee for Capital Fund Development. The officers of the Council's Business and Finance Committee were among the leaders who were active in spearheading development of final plans for the Center, recalled Dr. Ross, who has personally given a large portion of his own time to help launch the achievement.

The generous cooperation and financial support of John D. Rockefeller, Jr., also were enlisted for the Interchurch Center through the Council.

"The first two letters of a far-sighted Christian philanthropist in which he expressed a very definite interest in helping to finance such a project were addressed to our National Council," Dr. Ross explained. "This interest later



Dr. Blake turns first shovelful of earth.

was turned in the direction of the Interchurch Center."

In addition to the National Council of Churches, which at long last will

have a single address, Presbyterian, USA, agencies, long located at 156 Fifth Avenue, New York, will occupy three floors of the Center. The Methodist Board of Missions and some other agencies now at 150 Fifth Avenue, New York, have leased three floors. Mission societies of the American Baptist Convention will occupy two floors, and the national headquarters of the Reformed Church in America have leased another complete tower floor.

On the divided floors will be offices for the resident bishop and the Foreign Missions Board of the African Methodist Episcopal Church and the World Office for the International Convention of the Christian Churches (Disciples of Christ).

The Center also will house a number of ecumenical agencies, including the World Council of Churches, the International Missionary Council, the World Council of Christian Education and Sunday School Association, and the Hymn Society of America.

Other interchurch agencies whose interests range across the nation and the world will be tenants in the structure. Among these are internationally important religious educational bodies: the Japan International Christian University Foundation, of Tokyo; Ludhiana Christian Medical College Committee, of India; the United Board for Christian Higher Education in Asia, and

(Continued on page 20)

PRAYER OF DEDICATION

Almighty God, Creator and Redeemer, Saviour and Judge, it is unto Thee that we lift up our hearts and voices as we begin to build our building.

We praise Thee for the good earth which Thou hast made, for its beauty and fertility; for its stability and its strength. As we break this soil for the foundation we shall lay, we pray that our building may ever stand firm and beautiful on the rocky earth, and that all that we do in it may be built on the Foundation of Jesus Christ, the chief cornerstone.

O Thou who didst send Thy Son into the world to be its redeemer, save us now from all vainglory and from all wrongful pride or ambition as we dedicate this building as symbol and earnest of the increasing unity of the Churches which confess Jesus Christ as Divine Lord and Saviour. May the Spirit of Christ govern our cooperation, may the teachings of Jesus control our actions, may the Cross of Christ be the saving power that redeems us from the sin which doth so easily beset us.

Strong with the strength of steel may be our building and our faith. Enduring as stone may be our building and our patient love. Bright and beautiful as glass reflecting in the evening sun may be our building and our increasing hopes in Thee. Judge us not, O God by our accomplishments or our deservings, but by Thy gracious mercy, accept our work and use us and all our works to the glory of Thy Holy Name.

Let Thy blessing be upon all who have labored to this hour to bring us together to this moment. We thank Thee for the generosity of those who have given of self, skills, or substance to make real what was for so long an unsubstantial dream. And now we ask Thy protection for all who will risk life in dangerous work, wisdom for those who execute the plans, and satisfaction in a task well done for all who in any way contribute to this Center.

O God use us and our building for Thy purposes in Jesus Christ and to Thy Holy Name be the glory and the praise. Amen.



The refugee problem is largely a problem of youth. More than half are under sixteen. UNRWA runs 117 elementary schools.

A FLIGHT TO THE LAND BETWEEN

*The paradox of the
Middle East reviewed by one
who knows it well*

By TRACY STRONG

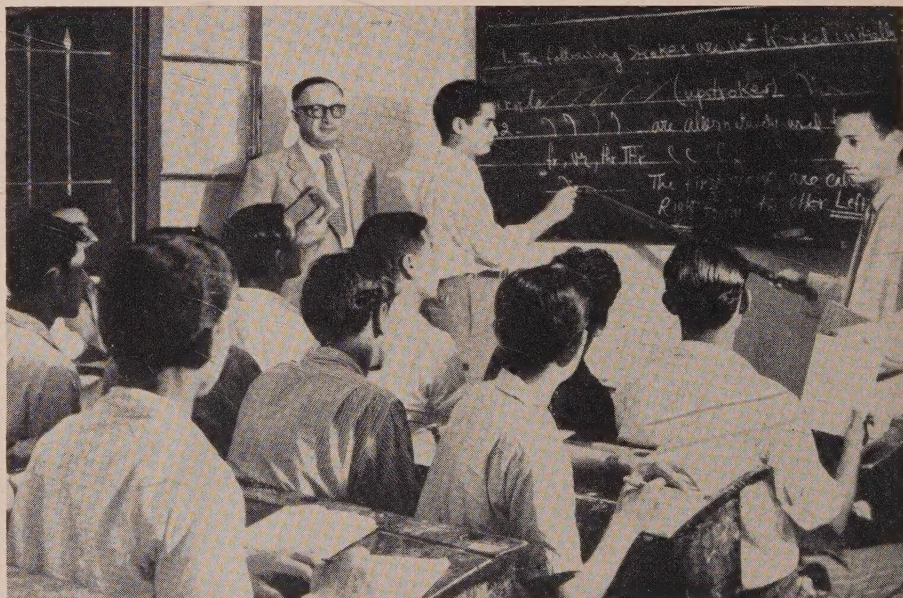
IF WE should take a flight to the Shepherds' Field on Christmas eve we would find people of many nations and churches praising God but their hearts would be sad with bitterness and frustration. They would hear above the songs of the angels the cry of thousands of refugees wailing their lament, "How long, Oh my people, how long! Will this refugee state continue forever? And what for?"

In this heartland of three great religions the Holy City, Jerusalem, sacred to Jews, Christians and Muslims, is rent asunder by bitter memories and cut in half by barbed-wire barriers and the new and ancient stone walls, while the Holy Land has been carved into warring factions by decisions of Christian nations and the United Nations. In Israel men and women with great vigor and zeal work and plan to establish a new Israel based on Old Testament covenants and a deep faith in God, the Torah, the community and the land of Israel.

In the Arab lands, especially in Christian circles, the word Israel "gags" the people and there is a strong reaction against the Old Testament. A leading

Arab Christian layman said to me "If I must accept the history of the Jewish people as told in the Old Testament as essential to my Christian faith, I am confronted with a terrible choice between my faith and my people." The words of the prophet Jeremiah re-echo across the hills and twanging barbed wires: "They have healed the wounds of my people lightly, saying, 'Peace, Peace' when there is no peace."

There are no easy answers to the great social, economic, political and spiritual problems of the Middle East. From the beginning of recorded time there have been clashes of peoples and rivalry among faiths. Even the calendars are different. At this Christmastime the Jewish calendar will record 5718 years since the time of Adam. The majority of the Christians will call the year 1958 Anno Domini—in the year of



Vocational training classes like this one help young Arab refugees become self-supporting as farmers, teachers, nurses or clerks, as regional needs dictate.

Dr. Tracy Strong is consultant to the special committee on the Beirut Conference Findings on Palestine Refugees.

our Lord, although the days may vary between the Julian and Gregorian calendars. The Muslims, who form 95 per cent of the people of the Middle East, will reckon by Al Hijrah 1335, commemorating the date of Mohammed's flight from Mecca to Medina and the founding of a new community from his refugee followers.

Today the emergence of the Jewish and Arab nationalism at the same time, although based on radically different historical events, reflects the ingathering of Jewish exiles from all parts of the world and the growing aspiration for Arab unity. This is all a part of a world revolution. The supreme problem of our age, far deeper than that of atomic power and whirling satellites, is the social and spiritual fact of a widespread longing and quest for status, for belonging, for significance, for more moral equality on the part of the "common man." Only by entering into the hopes and suffering of others and making them our own can we understand and discover the basis for genuine friendship. It is "an audacious thing to proclaim a God of justice and mercy who loves all His creatures alike" unless our witness becomes a form of cross-bearing. This is the "costly implication" of the doctrine of God's justice and love.

God in search of man has been the greatest of all dramas in these ancient lands. In this Space-Time Continuum—2,200 miles long, 1,800 miles wide and over 5,000 years deep—great civilizations rose and fell, and successive waves of migration swept across the deserts. One of the most revolutionary pilgrimages was that of the father of patriarchs, Abraham, the great monotheist. Not only has he a special place in Jewish history but he was also, according to



In the Near East, hundreds of thousands of children are saved from starvation by daily rations of powdered milk from church agencies in the United States.

tradition, the founder of Mecca's holy place. According to Werner Keller in the *History of the Bible*, "anyone taking Abraham's journey today from Ur to Canaan would require five visas: one for Iraq where the ruins of Ur are located; one for Turkey, in which the site of Haran lies; one for Syria, for he passed through Damascus; and one each for the states of Jordan and Israel, which now occupy what was once Canaan."

Canaan, later called Palestine, was on

the trunk highway of the Arab world. For centuries the Arab countries have been sensitive to any intrusion of foreign control in Palestine. Foreigners, whether Romans, Greeks, Christian crusaders, or Turks, were resented and only survived in the Holy Land as long as armies and money were supplied from abroad. This geographical fact is one reason why the creation of modern Israel has raised such a storm in the Arab world. As John Badeau, president of the Near East Foundation, points out in his forthcoming book *The Land Between*, "history does not always repeat itself, but at least its lessons should be read with a perceptive eye and inquiring mind."

The great majority of the peoples in Israel and the Arab countries are Semites. They are the proud descendants of ancient peoples. They have all suffered persecutions and loss of freedom and independence. "For many centuries the Jew found in the Muslim world a hospitality and tolerance tragically absent in Christian countries." Today while attempts are made to distinguish between the Jew and the Israelite, and between anti-Zionism and anti-Semitism, it is becoming more difficult in the Arab world. Two great experiments in the amalgamation of peoples into larger unities are taking place simultaneously with little direct relationship. In Israel a heroic and highly

(Continued on page 12)



Single men with no family are allowed to choose one garment from the pile, under the watchful eyes of the government welfare department director and his assistants.

In the Wake of the Billy Graham Crusade

Thousands Visit New York's Unchurched

By HUBERT ELLIOTT

BILLY GRAHAM came to the world's greatest city on May 15 to conduct the New York Crusade under the sponsorship of the Protestant Council of the City of New York and five months later was able to report an awesome statistical account of evangelistic endeavor in the metropolitan area.

- Total attendance for the entire Crusade reached 2,149,700, including the 1,687,600 attendance at Madison Square Garden.

- "Decisions for Christ" and rededications totaled 66,577.

Commenting on these statistics and the Crusade in general, Dr. Phillips P. Elliott, Protestant Council president, said in behalf of some 1,700 cooperating churches that the Council's objectives in bringing Dr. Graham to New York were met far beyond expectation.

Those objectives were: "To win men to Christ; to make our city God-conscious; to strengthen the churches; to make New York City conscious of spiritual, moral, and social responsibilities.

Billy Graham said he had seen "the Hand of God at work in a way we never dreamed possible. It is all His doing, and it is marvelous in our eyes."

And Rev. Dan M. Potter, Council executive director, cited evidences that the churches had been strengthened. He

said that a spot check made among 59 churches of the Protestant Council showed 44 per cent of the persons referred to them from among those who committed themselves to Christ at Madison Square Garden were not church members. "Virtually all of these 'inquirers,'" he said, "are taking instruction and being received into membership of the churches."

It was the first of the four objectives—"To win men to Christ"—that prompted the Protestant Council to persuade the Billy Graham Evangelistic Association to include for the first time a visitation evangelism program to follow up the Crusade.

Thus, the New York Crusade had two phases: the Madison Square Garden meetings from May 15 to Sept. 1 and the Visitation Evangelism Program, Oct. 20-24.

It was during the latter phase that many ministers and churches of Greater New York attempted to carry on such a program. Following an intensive training period, laymen, two by two, reminiscent of the 70 who were sent out two by two by Our Lord, spent four nights in 11 areas of the metropolitan area calling on the unchurched in their homes.

Six thousand such laymen participated. In all, they made 24,000 house calls on prospects and claimed 6,000 additional persons for the Church. They averaged about 1,500 "decisions" each evening. Of this number, 1,100 were listed as first-time "decisions for Christ,"

with 400 coming into the church each night by church letter transfers.

Spearheading this unique feature of the Crusade were: Dr. Jesse M. Bader, committee chairman, who for 23 years was director of evangelism for the National Council of Churches and its predecessor the Federal Council; Dr. H. H. McConnell, program director, who is acting director of the National Council's Evangelism Department; and members of the Crusade team and of the Protestant Council's evangelism department which this summer named its first full-time director, Rev. Joseph F. Quick.

It was Dr. Bader who during the past four years at various times talked with Billy Graham about this phase of the Crusade and subsequently was made program chairman last December following a meeting with Dr. Graham, Mr. Charles Riggs, Crusade office director, Dr. John Sutherland Bonnell, Fifth Avenue Presbyterian Church, and Mr. Roger Hull, Mutual of New York executive vice-president, who served as Crusade Executive Committee chairman.

To assure a meaningful visitation evangelism program, the Executive Committee provided the program with a budget of \$13,475 and the Visitation Evangelism Program committee spent seven months working together to prepare for the Oct. 20-24 house calls by setting up programs of training laity in personal soul-winning. Cooperating with the committee were the executive secretaries of the Protestant Council's four



Dr. Phillips P. Elliott, president of the Protestant Council of New York, left, presents the Council's plaque to Dr. Graham.

Hubert Elliott is director of public relations of the Protestant Council of the City of New York.

divisions, the Queens Federation of Churches, New Jersey churches and councils, and others.

Eleven geographical areas were covered by the program. Divided into 35 districts, each district had committee leaders. Over-all leadership was provided by 35 district directors who represented the cream of American evangelistic know-how. Representatives of the various denominations, these district directors included many denominational evangelism directors. And most of them had worked before in interdenominational evangelistic campaigns conducted in other cities by Dr. Bader or by Dr. McConnell.

In his final report, Chairman Bader noted that it was important to go beyond statistical results. He said, "Figures are usually quite cold, but these figures represent human beings made in the image of God and for whom Christ died."

And both he and Dr. McConnell emphasized the values realized by laymen who took part in such evangelistic service for the first time. Dr. McConnell pointed out that during the four-day campaign more than two-thirds of "the people won were first decisions." And he said, "one of the thrilling features of this method of evangelism is the enthusiasm of the workers who went forth to share their faith. Pastor after pastor paid tribute to what this had meant to his workers during the week. Their Christian faith came alive to them through sharing it."

Supporting their view were the enthusiastic remarks entered by ministers on their daily reports during the Visitation Evangelism Program. Said one clergyman, "As a result of this visitation, seven children from two families will be in Sunday school on Sunday." Another said, "Visitors very warmly received. Prospects hungry for fellowship, gospel, and church." And another pastor said,



Spearheading visitation evangelism program in New York City were, left to right; Charles Riggs, Crusade Office director; Rev. Dan M. Potter, Protestant Council director; Dr. Jesse M. Bader, committee chairman, and Dr. H. H. McConnell, director.

"My visitors (lay people) were very fearful as they went out, but enthusiastic when they returned, and suggested this on a regular basis for our church."

But there were problems, according to Dr. Bader. Two major denominations in the 11 areas did not enter fully into the program. One denomination's state convention took place during the week and resulted in most of that faith's clergy being out of town. The Asian flu took its toll in ministers and lay workers. And there were the usual apathy and lethargy to be overcome.

Nevertheless, the program was a success, all seem to agree. And Billy Graham now plans to include Visitation Evangelism in all future Crusades, including the San Francisco Crusade that begins April 27.

The Visitation Evangelism Committee has called on all New York churches to continue this type of program from now to Pentecost of 1958. The committee has asked that provision be made for the continuation of the follow-up plans for the assimilation and integration of

all "converts" into the membership of some church. And the Protestant Council has been urged to take a religious census in new housing areas of New York City to discover the unchurched.

It was precisely this concern for the unchurched that served as a major factor in the decision of the Protestant Council to invite the Graham team to conduct the New York Crusade. Mr. Potter, Council executive director, said surveys show that there are an estimated 600,000 Protestants (7.5 per cent) in New York City affiliated with churches out of an 8-million population. Ethnically, he said, it was believed about 25 per cent of the population was of Protestant background. As for religious affiliations of all three faiths, he said statistics reveal a startling 58 per cent of the city's people is outside the churches and synagogues.

To meet the challenge provided by these figures to take the "Good News" to the unchurched and to capitalize on the tremendous interest and response to the summer-long New York Crusade, the General Assembly of the Protestant Council in semi-annual session on Oct. 14 gave unanimous approval to an expanded program of evangelism that calls for a budget of \$1.4 million.

Just as the Graham Crusade Office opened in New York last spring "on faith," as Mr. Roger Hull, Executive Committee Chairman, put it, and later was able to report it had successfully met a more-than-\$3 million budget, the Protestant Council launched its expanded evangelism program on initial gifts of some \$16,000 collected at a testimonial dinner for Billy Graham at the conclusion of the Crusade's second phase.

The Evangelism Department of the Council already is located in the former New York Crusade offices, where Mr. Quick is assisted by Rev. Charles Wayne.

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Part of throng in New York's famed Times Square gathered to hear Billy Graham preach.

The Land Between

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intelligent effort is taking place to integrate over 900,000 new Jewish immigrants from over 70 countries.

This coalescing of the Oriental Jews with the European-American Jews may produce a new Near Eastern race—the Israelis. The Arabs are breaking out from their more self-contained settlements with strong local family loyalties with a greater sense of Arab unity among a wide range of racial mixtures. "The present-day Arabs," write Nabith A. Faris and M. T. Husayn in *The Crescent in Crisis*, "are those who inhabit the Arab world, speak the Arabic language, take pride in Arab history, cherish the general Arab feelings, and share in the characteristics of Arab mentality, irrespective of their religious affiliation and their racial descent."

The most picturesque Arabs, in the eyes of many uninformed Westerners, are the nomads roving the deserts in their loyal family-tribal groups and with unabating individualism. The largest percentage of the population, 75 per cent, are the farmer-villagers. The farmer-villager lives in villages surrounded by his fields. The land is the source of his livelihood, the basis of his family's future, and the center of his loyalties to ancestors for "the blood of my fathers is in the soil." This is the source of the refusal of the refugees to resettle as they yearn for their lands which they lost "through no fault of their own." The city-dwellers are a product of their cities, their fantastic, fascinating bazaars, their artistic workshops, and educational institutions and political discontent. The cities are the frontiers between centuries where the untroubled life of the countryside meets the turbulent currents of modernity.

For centuries the Christian world has had a deep emotional interest in the homeland of the Christian Church. In recent years there is a trend toward cooperation in "our one mission" between the Eastern Ancient Churches and the Evangelical Churches and the Churches of the East and West. Early in the 19th century the American churches sent their messengers of the Gospel who witnessed, in word and deed, to their faith in Christ. Some tensions naturally arose between the members of the Ancient Churches, the Western Christians, the Muslims and the Jews. Institutions of learning were established, based on Western standards of education, which helped to mold the thinking of many leaders in the Arab world.

Today, in the words of an outstanding Arab Christian, "Neither silence nor hiding behind the legalities of the United Nations is going to help the

Church as it faces the problem which might well determine the future of the Christian activities throughout the Arab and Muslim world. The Church can do a lot in restoring the faith of the refugees in their fellowmen if it demonstrates it still cares for right, justice and love. The Church must stand for justice to Jew and Gentile alike. Isaac and Ishmael will be saved together; for no one can or has the right to expect to be saved alone."

The world faces a dilemma in the Middle East. "One of the most important causes of the unrest in the Middle East and at the same time the most tragic victims" are the 933,556 Palestine refugees, according to Mr. Labouisse, the director of the United Nations Relief and Works Agency. On the one hand, "while the refugee problem remains unsolved, there can be no peace in the Middle East." On the other hand, "while there is no peace in the Middle East, the Arab refugee problem cannot be solved."

The churches face the same dilemma. In May, 1951, and again in 1956, the International Missionary Council and the World Council of Churches brought together outstanding Christian churchmen from the Arab countries, Europe and America to face the plight of the refugees; the victims of a catastrophe for which they were not responsible. The National Council of Churches after both conferences made plans for greater cooperation among the Christian agencies, sought to work out and support a more adequate program of relief and welfare among the refugees and has brought its influence to bear on public opinion and the United Nations that greater support can be given to the United Nations for its relief program and its attempts to work out a "just political solution." A report of the special committee of the National Council's General Board—the Committee on the Beirut Conference Findings on Palestine Refugees—was received by the Board October 2, 3, and recommendations were made through the committee to the several constituent divisions which are represented on the committee.

The first set of recommendations called on the churches "to become acquainted with the facts and make them as widely known as possible" through articles, visual aids, addresses from qualified persons and through constant interchange between Christian churchmen of the United States and the peoples of the Middle East.

The second set of recommendations, which have been referred to the Department of International Affairs, recognized "that political measures hold the key to human problems" and urged that the churches "insist that governments redouble their efforts to contribute to a

just political solution." The Department of International Affairs has appointed a committee which will study the long-term and immediate political issues of the Middle East and consider what further steps should be taken by the churches.

The third set of recommendations, which were referred to Church World Service, called upon the churches "to sustain the present program of Christian voluntary agencies with the refugees and to provide increased resources for expansion." The various churches are responding generously as their leaders realize that "many lives are at stake." The churches through the Near East Christian Council for Refugees and Lutheran World Relief are carrying on their essential programs of surplus food, medicines, distribution of clothing, the advancing of rehabilitation loans and above all helping the refugees maintain their dignity and self-respect.

As of June 1957, 933,556 refugees were still under the supervision of UNRWA. The director presented his report to the United Nations and spoke to representatives of the churches urging the necessity for the support of the budget for \$25.7 millions to meet the minimum relief expenditures for 1958. This means that UNRWA provides food, medical services, shelter, welfare and some clothing at the incredibly low cost of about \$27 per person a year—just over seven cents a day, including the cost of administration. The director also requested \$15 million for the rehabilitation program, including increased education, teacher training schools, vocational training, agricultural and housing projects and individual grants.

The fourth set of recommendations, which were referred to the Near East Committee of the Council's Division of Foreign Missions, called on the churches "to share the burdens of the churches in the Middle East, all of which have been so hard hit by the present tragedy." The Near East Committee is giving special attention to the Middle East during 1958 in cooperation with the Joint Commission on Missionary Education, which is preparing books and study outlines for all ages. The Committee also is stressing the importance of a deeper and wider study of Islam, based on specially prepared studies by Dr. Kenneth Cragg whose book *The Call of the Minaret* is "the ablest ever written on the relations of Christianity and Islam. . . . He bridges the centuries-old gulf of conflict between the two faiths without at any point muting the proclamation of the Cross and the Lordship of Christ."

As we enter into the frustration and confusion of the Middle East, may we seek to understand, to interpret, to serve and to pray.

Championing Moral Issues Before Lawmakers

Texas churchmen offer nine pointers after legislative test on segregation

By HAROLD KILPATRICK

When a moral issue turns into a warm political issue, is the voice of the church thereby to be silenced just at the most crucial moment?

Shall church organizations, particularly councils of churches, stand by and witness the enactment of immoral legislation without mobilizing opposition?

THE Texas Council of Churches was plainly confronted with those questions last fall on the eve of the convening of the state legislature. If the three-year-old council answered the questions affirmatively, then its legislature likely would put the state on record for continuance of racial segregation and the perpetuation of second-class citizenship for hundreds of thousands of its loyal residents.

If the answers were to be 'No!', then it meant taking on the formidable job of stopping in its state a South-wide surge of segregation measures. A well organized movement to circumvent the school desegregation decision of the United States Supreme Court, flushed with sweeping successes in other states from the Texas-Louisiana line all the way to Virginia, was ready to stampede the Texas Legislature.

Word had been received in the fall of 1956 that a package of segregation bills was being readied for introduction when the legislature convened in January of this year. There was no widely representative agency or coordinating group in a position to mobilize forces for a legislative campaign to defeat the segregation measures.

Encouraged by the wholesome experience of approximately 100 of the state's school districts which had begun the desegregation process and fortified with a succession of unequivocal pronouncements of the Texas Council's Assembly, I obtained clearance from our president, Rt. Rev. Everett H. Jones, bishop of the Episcopal Diocese of West Texas, to call a consultation of church leaders of various faiths. Christian and Jewish churchmen agreed to unite in opposi-

tion to whatever segregation bills might be tossed into the legislative hopper.

Twelve segregation bills were quickly introduced in the House of Representatives. Members of the segregation bloc predicted easy passage of the entire lot, which ran the gamut from requiring registration of those advocating racial integration of public schools to punishment of N.A.A.C.P. members and appropriation of public school funds for use in paying tuition of those withdrawn from integrated schools to enter private schools.

How the Texas Council rallied religious and humanitarian forces in opposing the segregation measures before House and Senate Committees has already been told. Frequent legislative bulletins were mailed by the Council office. Long-distance telephone calls were made frequently into various legislative districts soliciting encouragement of the senators who were desperately trying to defeat the bills and asking that constituents appeal to their senators who might be persuaded to vote against them. Church forces were aided by labor leaders and Christian student groups.

Only two bills in the segregationists' package of 12 were finally enacted into law and these two were in considerably amended form. However, one of these calling for local elections on school integration has already slowed the desegregation process in a number of school districts. No court test case has yet been filed.

Observations drawn from both the successes and the failures in connection with the Texas Council's fight on segregation might be of interest and assistance to those who are called upon to take a position on moral-political issues:

1. *Seize the initiative on moral issues early—before they become political questions charged with emotionalism.*

This was done when the Texas Council, in anticipation of the May 17, 1956, decision of the United States Supreme Court, obtained statements from prominent religious leaders. These statements were distributed weeks in advance to press services for release if and when the Court struck down the "separate but equal" doctrine in the public

schools. Thus the Texas churchmen were on record in the press and on radio hours before comments of political figures hit the headlines and airwaves.

2. *Do not relax your guard or demobilize your forces after winning initial victories.*

It is true that "the children of this world are often wiser than the children of light." Church forces in Texas settled back complacently when school desegregation plans were promptly adopted by numerous school districts, including those of four of the state's seven largest cities. But White Citizens Councils and the most reactionary politicians were just beginning to fight.

The governor appointed a committee to "study" the school integration problems. The only clergyman on the committee and two or three other members quietly resigned when it became apparent that a small legal subcommittee would speak in behalf of the entire group. As expected, the committee repudiated the Supreme Court and recommended legislation to evade or nullify the desegregation decision.

Citizens Councils initiated a trickily worded referendum on strengthening laws against intermarriage, against forcing children to attend an integrated school, and interposition. Feeling that the referendum propositions were confusing and would have no binding effects, the religious forces made no effort to defeat them at the polls. The issues carried by more than three-to-one but so many people abstained that the actual votes 'For' were barely more than half of the total votes cast.

Nevertheless, most legislators looked upon the referendum issues as a mandate from the people. During the legislative session this became the battlecry of the segregationist bloc. The intermarriage law proposal, first on the ballot and carried by the largest majority, was not even the subject of any of the bills introduced. Texas laws against intermarriage already were about as tough as could be made and the referendum proposal was plainly a come-on device.

But the religious and humanitarian forces had been lulled into inactivity by

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Harold C. Kilpatrick, a layman, is executive secretary of the Texas Council of Churches.

Championing Moral Issues

(Continued from page 13)

initial successes and suddenly waked up to the fact that the segregationist tide was about to engulf the entire state.

3. *Church pronouncements are usually looked upon as expressing the convictions of only the clergy.*

In the months that intervened after the Supreme Court decision nullifying "separate but equal," a vast majority of denominational bodies within the state of Texas adopted unequivocal statements hailing the ruling as being in harmony with Christian theology and ethics. These pronouncements were compiled, combined with statements adopted by assemblies of the Texas Council of Churches and United Church Women of Texas. More than 30,000 copies of a folder embodying these statements were distributed.

Yet when I pointed out to a state senator with a consistent record of supporting the segregation bills that his votes were diametrically in opposition to the official position of his own church body, he replied, "Yeah, I know the preachers are against them but the lay people are for them." I cited the fact that nearly half of the church body was composed of church lay representatives. The senator then conceded that his vote might have been different if he had been voting in a synod instead of the state senate.

This rather prevalent view of church pronouncements reminds us of the fact that some of the ablest laymen rarely sit in church judicatory sessions. The clergy usually are the most vocal. Perhaps church resolutions and pronouncements really would have more validity and influence if the judicatories were more representative.

4. *Legislative outcomes are frequently decided long before a session begins, usually in primary election campaigns which may seem relatively unimportant at the time.*

The time to get a legislator committed to a policy or proposal is when he is campaigning for votes! A representative group of citizens will find it quite easy to get the ear of a prospective legislator during an election campaign. That is the time to discuss issues. Some city councils of churches find that they cannot lose when they get all of the candidates for district attorney, for example, to pledge strict and impartial law enforcement. Then, whoever wins the office can be confronted with his pledge the first time he relaxes in his official duties.

5. *Pressures of colleagues often are decisive factors in the votes of legislators.* Unless a legislator is firmly committed or pledged on a given issue, he

sometimes fails to vote as he really prefers. Instead, he may vote as requested by a colleague to whom he is indebted or may try to curry favor with a committee chairman who holds the destiny of some of his own pet measures. These factors make legislative outcomes difficult to predict.

6. *Nothing sways a legislator as much as hearing from his own constituents on an issue.* Opinions of representative rank-and-file citizens make the greatest impression, those without any personal stake in the outcome. Yet it is difficult to convince the average person that a letter or telegram to a legislator makes any difference. The average literate citizen should have occasion to write to his national or state legislators several times a year. This is the way to make democracy really work!

7. *Any state organization seeking to influence legislation needs to have a list of persons in each legislative district who will act when called upon.* We were handicapped in our legislative fight against the segregation bills in failing to have contact persons in some of the crucial districts. One state senator's office reported that virtually all of his mail against the segregation bills was on church stationery. That much was good. But we needed names of business and professional men.

8. *Too few adults in the churches have been given an opportunity to make a serious study of the bearing of Christian teachings upon current vital issues.*

Adult church members frequently are unfamiliar with Biblical teachings concerned with live moral and social issues. Neither do they know how their church or denomination has applied Scriptural truths in making pronouncements upon such a pressing human problem as racial discrimination. The average church member does not read his church papers. Unless denominational programs and policies are passed on and interpreted by the pastor, he remains uninformed.

9. *Too few local churches have Christian Social Relations committees. If such committees have been named, their responsibilities often have not been delineated.*

A Christian Social Relations committee chairman, with the aid of the pastor, will discover that the one job of interpreting stacks up as quite important. Official pronouncements of his own denominational judicatories and local,

state, national, and world councils of churches in the field of human relations can be put before members of the congregation in whatever form seems convenient and feasible. The weekly or monthly news sheet carrying statements of responsible church bodies in a special box would be effective. Such statements also can be communicated in the form of verbal report or announcement. Some of them might be mimeographed and inserted in the Sunday church bulletin.

Recently I met a man who expressed appreciation for the legislative reporting of the state church council on the segregation bills. As Christian Social Relations chairman of his local church, he had been sent our reports by his pastor. The council office had no direct contact with him and probably never would have had except for the chance meeting. Yet the pastor was using his great volume of mail intelligently. The various bulletins and notices from all manner of denominational and inter-church agencies were being channelled to the proper church committees.

In this connection, if pastors who are constantly guilty of allowing their desks to become bottlenecks of communication, instead of allowing the informative mimeographed and printed matter to accumulate for hoped-for later reading, would maintain a series of small boxes or trays for various church boards and committees, the material can be routed at the time of receipt and perusal rather than left to accumulate and finally wind up, unread and un-acted upon, in their own bulging wastebasket.

Obviously, the work of the Texas Council of Churches on the segregation legislation did not go unappreciated or uncriticized by its constituency throughout the state. Expressions of appreciation have far exceeded the criticisms but the latter may be quite vocal in a few denominational gatherings.

Our limited staff has an abundance of pressing program responsibilities in the fields of Christian education, stewardship, evangelism, Christian world relations, ministry to migrant agricultural workers, and many other non-controversial and non-political expressions of our common concern for the exaltation of Christ's kingdom throughout the vast expanses of our state. We hope that the next session of the legislature will give its undivided attention to the weighty problems of state government and allow the orderly process of integration to continue.

However, if any measures as immoral in purpose as the recent segregation bills do show up in the legislative halls, I expect our assembly or board again to authorize the council staff to keep our constituency informed about such proposals and to mobilize opposition to them.

The January issue of the Outlook will feature an account of the General Assembly and the various divisional meetings of the National Council, in St. Louis, December 1-6.

They May Be Young but They're Church Members Too

By JOHN S. WOOD

"Believing in the unconditional character of the Gospel, our church young people confess its saving power for all sides of human life, and they, as well as the faithful of all other ages, are united together in the Church which gives them spiritual nourishment, and therefore do not need any other religious organization of their lives than the church organization."

Micolai, Metropolitan of
Krutitsky and Kolomensky,
Member of the Holy Synod,
Russian Orthodox Church

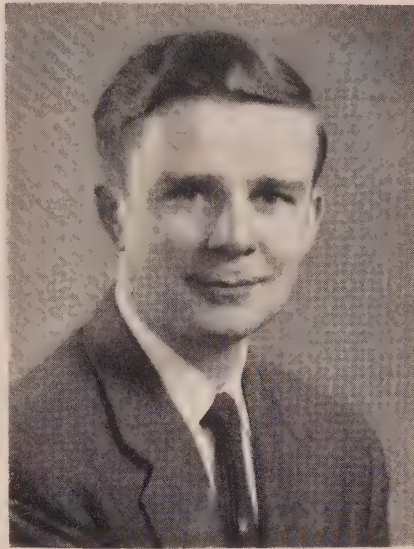
What is the place of young people in the Church?

Not one of us has escaped hearing that "young people are the Church of tomorrow." Political orators change this to read: "Today's young people are tomorrow's citizens."

But for all their frequent repetitions, both clichés are in error. Any group that controls \$9,000,000,000 of our expendable capital and represents nearly 20,000,000 of our labor force is clearly a significant part of the community today. True, those under 21 still lack the vote in most places, but that denial should not obscure the more far-reaching impact which teen-age habits and morality have on our general culture and society.

Young people are citizens today, and they are also part of the Church now. Time was when they were not thought important by the church fathers. But a hundred or more years of the Sunday school movement, and the youth fellowship movement which grew out of that, have changed things. To get something of the measure of that change you would need to compute the number of pastoral relations committees which go looking for "someone who can appeal to the young people."

But when we say that youth are a part of the Church are we also saying that they should have no special identity as youth? That is what our brothers in the Russian Church seem to be saying. The Metropolitan was responding to an invitation which the United Christian Youth Movement and the United Student Christian Council had jointly addressed to the Russian churches to explore the possibility of initiating a



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fraternal exchange of Christian youth and student leaders of the two countries. He graciously suggested that the Russian pattern implied no criticism of our special youth and student organizations in this country; the Church, he said, must everywhere adapt its ministry to the needs it finds. But the Metropolitan's conviction deserves more than casual consideration, particularly in light of the current studies by the World Council's Youth Department of "the integration of youth into the life and mission of the Church."

We know the dangers in having young people or students in groups set apart from the Church. Indeed one of our major criticisms of a number of current "nondenominational" efforts is that these organizations do not feed members back into the life of their congregations but tend to draw them apart, taking strength from, rather than adding strength to, the whole Body of Christ. And as there is truly but one body and one Gospel, we cannot abide the existence of a "youth church" or a "student church" parallel to and separate from an "adult church."

Actually, it may be that our ecumenical conceptions can help us to find the answer. While we accept our *one-ness* as the first fact, we can recognize the place for *differences*: of view, of talents, yes, even of maturity and approach to life. Even as we rejoice in the unique contributions of differing traditions and communions, we also rejoice in the unique contributions of men and women, laity and clergy, old and young.

For as there are a "variety of gifts" so there are a variety of roles, and the role of young people is to be young and growing and thereby contribute to the constant "renewal of the Church."

It can be truly said that it is often the naive who accomplish the impossible. Not knowing that something cannot be done, they do it. Perhaps not as well as others would have it done, but often it never could have been done the way others said to do it. Even experience can be no substitute for enthusiasm in the Kingdom, and the role of the young, the fresh, the undefeated, and the visionary is unique.

Enthusiasm, of course, can easily become impatience. Impatience is a youthful virtue when it refuses to accept "the way we've always done things" as the final answer. Impatience is a youthful sin when it refuses to consider implications and relationships and undoes years of work in prideful self-assertion. Youthful impatience and enthusiasm can be good or bad, but we have to have enough confidence in our young people to offer our advice and then let them make the decision for themselves, even sometimes when it is obviously the wrong decision.

Parents have to do that every day. So must the Church if it is to give its youth the opportunity to grow into mature churchmanship. For that matter, even in adult-to-adult relationships, we have to grant the other person the right to be wrong before we can begin to work with him.

And so it is that the churches of this country have provided youth and student movements which are "of the Church" and yet stand in something of a "semi-autonomous" relationship to the Church. Within the structure of the National Council, it is recognized that the United Christian Youth Movement and the United Student Christian Council have this unique ministry and function, at times as pioneers, at times as full participants, and at times as sources of added strength within the total body.

If space permitted, these functions might be illustrated by references to the 20-year concern regarding militarism and Universal Military Training, the 20-year stand on racial segregation and inclusive meeting policies, the pioneering support of forward-looking mission relationships through the five-year-old World Youth Projects program, the participation of responsible youth and student leaders in the World Council's

Rev. John S. Wood is associate youth secretary of the Council's Division of Christian Education.

Evanston Assembly and the Oberlin Faith and Order Conference, the electrifying and widespread response to the appeals for materials and prayers at the time of the Hungarian crisis, the studies of a Christian approach to sex education which provide such valuable resources for the Christian education leaders planning a special consultation in this field, and a score of other activities and emphases.

One comprehensive illustration may be seen in the current planning for a five-year program in international affairs on the part of the UCYM and its constituent denominational youth fellowships. Planning was begun two years ago and has proceeded at every step with the closest possible cooperation of Dr. Kenneth Maxwell and the National Council's Department of International Affairs. OUTLOOK readers are already familiar with the event known as the Preparatory Commission on International Affairs in March, 1957, which involved key youth leaders in a week of high experience and detailed planning, again with the invaluable assistance and leadership of Dr. Maxwell.

As that Preparatory Commission projected a five-year schedule of youth studies and action projects, every effort was made to coordinate the youth effort with the projected themes and studies of the Joint Commission on Missionary Education, to see points of tie-in with the concerns of interchurch aid, and to plan for maximum youth participation in the plans of the Department of International Affairs for a World Order Study Conference and several community pilot projects. In order to further that coordination, Dr. Maxwell, Miss Lucy Elledge of JCME and John Abbott of Church World Service were invited as special consultants to the recent General Council of the UCYM where these plans were finalized. Youth and student representatives now sit as full members on the committee of the Department of International Affairs, and both USCC and UCYM maintain regular liaison with the JCME, thus insuring continuing coordination of concerns and services.

These National Council resources have been particularly helpful as the UCYM has moved to set in motion certain basic studies on the moral and theological foundations for a concern in international affairs. Since effective action can only proceed from informed and reasoned convictions, other studies of specific issues will also be inaugurated. Future policy statements may reflect the implications of the Gospel as seen by Christian youth leaders even more thoroughly than the recent statement presented to the Congress in support of the general National Council and church-wide appeal for adequate foreign aid legislation. These future studies are being planned with full intent to utilize

youth participation in the projected study commissions of the Department of International Affairs wherever possible.

All of this is being done in a full sense of partnership. The young people seek and gain advice and resources at every point. The whole Church, as represented in the Council per se, is strengthened in its efforts by the vigorous and enthusiastic participation and support of its youth leaders.

And what is true in the life of the Council is also true to a greater or less extent in the life of the denominations and local churches. The Youth Fellowship can be a strength and blessing to the whole Church even as it seeks to meet the specific needs of a particular group within the Church. Blessed is the congregation where young people share fully—in the corporate worship and group life, in every-member canvasses and evangelistic visitations, in the decisions of committees on education and missions and finance and other official boards, in the outreach and benevolence programs, and in a constant questioning of assumptions and attitudes regarding that particular congregation's particular ministry in its own locale. A church with young people so involved at every

point in its life need have no special fears about "losing its youth" for they are truly part of the very body of the Church itself.

The role of young people in the Church is actually no different from the role of any other specific group or "minority" in the life of a whole community. Years ago as the writer, then a young student, had finished speaking before a Presidential Committee planning a White House Conference on Children and Youth, on which youth members had been included for the first time, Dr. Benjamin E. Mays, president of Morehouse College in Atlanta, called him aside and said:

"Your situation as youth on this committee is much the same as our situation as a minority race in the nation. We don't want to be left out. Nor do we want to be included if it means losing our own identity or accepting a paternalistic attitude toward our participation. To be tolerated is almost worse than to be excluded. We just want to belong like anyone else, with the same right to be right or wrong, good or bad, ourselves, and at the same time a part of the larger whole, contributing to the larger good."

In the Wake of Billy Graham

(Continued from page 11)

Immediate task is the huge one of follow-up in connection with the more than 100,000 names of Crusade inquirers that were turned over to the Protestant Council.

Counselors are being trained to work in local churches and spark neighborhood evangelistic calls. Preaching and teaching missions are under way. Every effort is being made to encourage every Crusade inquirer to affirm his membership in his church. Neighborhood classes and workshops for ministers are being held to stimulate ways of integrating new converts.

During January, February and March, Division Evangelism Committees of the Protestant Council will launch a Crusade for Church Attendance. And another Visitation Evangelism program will follow this in the spring.

The Council's Program of Evangelism calls for the establishment of a Protestant Chapel at New York International Airport and a stepped-up integrated youth program that would include purchase of a camp site and operation of a summer camping program for teen-agers who become court cases. The program also visualizes continuance of some of the highly successful radio and TV programs begun during the Crusade.

To promote the expanded program, the Council's General Assembly approved extensive advertising in various media and through the use of subway and billboard space, and proposed to set up Protestant information centers in Manhattan, The Bronx, Brooklyn, and other New York City areas where churches desire such a service.

In a nutshell, the Protestant Council's new program of evangelism will seek to follow up those who made commitments to Christ during the Crusade; to follow up those who made commitments by radio or TV to relate each one to a church; to keep New York City "God-conscious"; to build on the enthusiasm created for evangelism in order to win others to Christ; to strengthen the local churches and their sense of united mission; and to help new Christians accept responsibility for united Christian witness.

It's a program "big" in every way, cost-wise and otherwise. But as Mr. Potter told the General Assembly of the Council, "We can do no less."

Or as Dr. Graham put it when he accepted the Protestant Council's testimonial plaque in recognition of his amazing achievements during the Crusade, "America is facing her spiritual Armageddon. We have an opportunity to touch this city. A door has been opened. If you fail now, this door may never be opened again."

Roswell P. Barnes—

A Tribute to a Christian Statesman

By Roy G. Ross

ROSWELL P. BARNES will leave the staff of the National Council of Churches on December 31st to become executive secretary for the World Council of Churches in its New York office, and executive secretary of the U.S. Conference for the World Council. He continues his leadership in the ecumenical movement. He will still be intimately related to the National Council as a consultant on behalf of the World Council. We shall thus continue to have the benefit of his gifts of mind and heart.

Though we are not saying goodbye to this colleague and leader, this transition is a logical occasion for recognizing his remarkable contribution to the life of the churches of America and the ecumenical movement.

First, may we record some facts regarding Dr. Barnes' background which help to explain this contribution. He received his AB and MA degrees from Lafayette College. He did graduate work at Columbia University and Union Theological Seminary. He was honored with a Doctor of Divinity degree from his Alma Mater in 1941.

For two years, 1926-28, Dr. Barnes served as executive secretary of the Committee on Militarism in Education. During the following four years, he was associate pastor of Park Avenue Presbyterian Church of New York City, where he carried a heavy load of responsibility during the years of declining health of Dr. Albert Parker Fitch. In 1930 he was ordained to the ministry of the Presbyterian Church. From 1932 to 1937 he served as pastor of the University Heights Presbyterian Church of New York.

Dr. Barnes joined the staff of the Federal Council of Churches in 1936 as associate secretary of the Department of International Justice and Goodwill. From 1940-1950, he served as associate general secretary of this Council. When the National Council of Churches was formed in December of 1950, he became executive secretary of the Division of



ROSWELL P. BARNES

Christian Life and Work, which carried forward many aspects of the work of the Federal Council. In 1954, he accepted the post of associate general secretary of the Council in which he has served during the past triennium.

Dr. Barnes is known for an unusually broad range of gifts. He is a forceful and influential speaker and a writer of power. He is one of the best interpreters of our day of the Christian gospel in relation to the complex issues of society; of the life of the churches to the secular leadership of our nation; of the ecumenical movement to the churches. Dr. Barnes has always had scholarly leanings and a philosophical bent. This bent, combined with versatility of experience as a pastor and as a church executive, has given him enormous ability where the solution of difficult problems has required insight and a wide knowledge of people. As a religious and social philosopher of a high order he has been able to get a philosophical grasp of anything he undertakes. He has been able to lead his colleagues into a deeper understanding of their specific roles in relation to the total mission of the church.

He has been a foresighted leader in the Christian social movement. He has given prophetic Christian witness in several areas of the social thrust of the churches in very difficult times. This has required a man of both vision and cour-

age. He has been distinguished for mature judgment in the field of international affairs and in relations with government. His interest in this field dates back to his days on the staff of the Park Avenue Presbyterian Church where the present Secretary of State was an elder and where they developed a warm friendship. This friendship was the primary factor which led Mr. Dulles into his role as chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, where he gave leadership to studies leading to formulation of the "Six Pillars of Peace."

Dr. Barnes never ceased to be a pastor. He has been a pastor of pastors and a good counselor and personal adviser to many staff members of the Council and related organizations. This was an especially needed service in the Federal Council at the time of his connection there and in the National Council during the period of reorientation of the work of the merging agencies.

The National Council has secured the services of a successor to Dr. Barnes whom we feel to be highly qualified for this office. Our readers will be learning of him in the next issue of the *OUTLOOK*. Regardless of the contribution of this man in the future, we shall always be grateful for the insights, the devotion to duty and the remarkable gifts which were brought by Dr. Barnes to the ecumenical movement during the past twenty-one years. We shall wish for him and us a continuation of our fellowship around our mutual interests and responsibilities during the years ahead.

Inadvertently, in the October *OUTLOOK*'s article on "Mending Broken Lives," which told the story of the chaplaincy program at Riker's Island Penitentiary in New York City, mention of the extensive role of the Protestant Episcopal City Mission Society in New York's institutional chaplaincy work, under the supervision of Rev. H. Rush-ton Bell, was omitted. The Editor is glad to acknowledge the part the Society is taking in this vital work and to bring it to the attention of readers at this time.

Dr. Roy G. Ross is general secretary of the National Council of Churches.

A LAND OF WANT SOUTH OF THE BORDER

CWS official reports on Brazil and Chile where many starve

By RUSSELL STEVENSON

PEOPLE say Brazil is a big country," a Lutheran business man told us, "but they are wrong. It is not a country; it is a continent!"

However one may define a continent, this friend registers an important point. Brazil is a vast territory, as large as the land area of the United States with a second Texas added. On every hand one hears of the need to develop land, water, mineral resources in such a way as to make the country more productive, to strengthen the very weak economy, and to offer fuller opportunities for the 58,000,000 people who call Brazil their home.

In the meantime, there are pockets of real need at many points. One does not have to look far to find people who are poor, hungry, undernourished, riddled with disease, and eager for any small assistance and encouragement from those who are willing to place themselves alongside their distress.

The churches of Brazil are alert to many of these needs, and they have been providing assistance from their own resources and through the use of supplies brought in from the outside.

Here in Brazil one finds a dynamic, growing Protestant Evangelical Church. Communicant members and adherents in the various churches total three million or about five per cent of the population. In their continuing witness and work, these expanding churches can do even more to feed the hungry, comfort the sick, and welcome the stranger within their gates.

The first help that went to Brazil through Church World Service was back in 1954 when Christmas food packages were sent to the World Council of Churches refugee field officer for distribution among refugees moving to Brazil from Europe and Asia. Later on, when the surplus food program got under way, large amounts of milk powder, butter, cheese, and flour were sent.

When refugee needs had been filled, some of these supplies were offered to the churches and distributed by them to the needy among the Brazilian population.

Because of a number of factors, chief among them shipping and clearance difficulties, plus the need to cooperate more fully in such a program with the Evangelical Federation of Churches, shipments were suspended during the last quarter of 1957.

Our recent journey was to explore possible developments for the future. Do the churches of Brazil, for instance, want to receive supplies of food, clothing and relief goods from the outside? We returned with that question answered. There was universal gratitude for what had been sent, a sympathetic understanding of the reasons for suspension, and an eagerness to resume the program at the earliest possible moment.

As pointed out to us and observed by us on our trip, there were four groups of people we should consider for help.

First, there are the foreign refugees being resettled within Brazil. The World Council of Churches has asked for assistance for 20,000 refugees during 1958. Half of them are "normal refugees," needing a helping hand while seeking employment and establishing themselves. The other half need institutional care—the sick, infirm, aged, and children whose parents are unable to look after them.

Then thousands of poor, unskilled Brazilians migrate from the critical drought areas in the north to seek work in the big cities along the coast, especially Rio de Janeiro and Sao Paulo. They are brought into a city by truck and unceremoniously dumped into the street at



Mothers and children wait on line for SOS goods donated by CWS and distributed by the Evangelical Confederation of Brazil.

the will of the driver. There they wander about searching for shelter and work, are exploited by employers on short-term manual jobs, and live in squalid conditions, with no help from the government. Thus far, the churches have done little to help them, but with supplies of food available, temporary feeding centers could be established and some small help offered.

Further, there are thousands in hospitals, clinics, schools, children's homes, and living in city slums, for whom supplemental feeding could be established.

In the slums of Rio alone 650,000 live under shocking conditions, in breeding centers of disease and crime—with shacks in a state of collapse and no water or sanitary facilities. I visited one such "favela" about twelve miles out from the center of Rio in the Praia de Pinto.

Here a unique service has been organized by Rev. Raymond Riebs, a missionary who serves the Episcopal Church in Rio. A small medical clinic has been set up on a completely volunteer basis. Nine doctors give a few hours of their time each week, and more than 50 women help as nurses, aides, or in the distribution of food and medicines. It is an international effort involving Brazilians, English, Dutch, Americans, Norwegians, et al.

In addition to the medical care which some 700 people, mostly women and children, receive each month, there is a milk distribution every Friday. Armed with a card which the doctor has given them, the people line up for their portion of powdered milk. Once again, it is the story of sickly, undernourished people being made whole, of our surplus being used to diminish another's need.

The last group is in the depressed areas of the north. They are the desperate poor, whose needs go almost unnoticed by the government and by many of the agencies centered in the heavily populated cities. Surely here is an area where the experience of one pastor can be confirmed and extended; he said in one of our meetings that the food the American churches are sending is worth a thousand sermons.

And the day I left New York for Rio, a letter came to the office from an unknown Christian worker in Manaus, deep in the Amazon region, six hundred miles from the port of Belem. The first consignment of powdered milk had just arrived, prompting these lines:

"We have already begun to distribute the milk, especially among the children. . . . when we got word that the milk was in Manaus, I don't have to tell you that tears rolled down my cheeks. In the Eighth Chapter of Romans it says that none doeth good, no, not one. Well, when Christ transforms men's hearts they can do good and now we have the milk



World Council social worker (right) with volunteers Nina Alexeeff (left) and Anna Pimenoff (center). Nina arrived in Brazil in 1953 with WCC assistance and with her meager earnings as a charwoman has been keeping a sick husband and 13-year-old daughter. Anna also supports her invalid husband by occasional domestic work.

from generous hearts in the USA. Thanks! Thanks! God bless you and Church World Service."

Chile

Geographically, Chile is a long finger of land stretching for a distance of 2,700 miles along the western coast of the South American continent. No more than 250 miles across at its widest point, Chile is in some places as narrow as 90 miles. Despite this long stretch of land, Chile's population is only slightly more than six million. One third—or two million—reside in Santiago and the surrounding suburbs. This is urbanization with a vengeance, or perhaps one should say "Santiagonization."

Apart from the exploitation of some of its mineral wealth, Chile is greatly under-developed, with the result that many migrate to Santiago in the hope of improving the poverty they experience in the rural areas. How tragically mistaken many of them are. For Chile is facing a critical economic crisis, a serious degree of unemployment and of inflation. All of this combines to make life unbearably hard for the illiterate

and the unskilled who are trying to keep body and soul together.

The poor of Chile need help, and they need it now.

The churches which make up the membership of the Evangelical Council of Chile represent a wide constituency, with a number of striking differences among them, but on the subject of Chile's widespread human need and their desire to help meet it, they speak with one voice. It is a cause for rejoicing that many of the Protestant church leaders see the problems, that they are making a Christian witness in this field, and are ready to do even more.

During the past year, some small assistance has been provided for Chile through Church World Service. We sent milk powder, cheese, and flour totalling 78,000 pounds for European refugees in process of resettlement and for churches and church agencies to distribute among the needy populace. Shipment of even these small amounts has been suspended pending a study of the needs in Latin America, as well as a clearer understanding of relationships between CWS and the Evangelical Council of Chile.

(Continued on page 23)



All groundbreaking participants except Mrs. Norman Vincent Peale show their chrome-plated, suitably inscribed shovels.



Hundreds come to the reception in nearby Riverside Church tower, following the dedication and groundbreaking ceremonies.

At Long Last

(Continued from page 7)

the Vellore Christian Medical College Board, of India.

In addition to the organizations listed above, other tenants will include: American Leprosy Missions, Inc.; the Commission of the Churches on International Affairs; the Council for Clinical Training; Interboard Committee for Christian Work in Japan, and others.

The building is being erected by The Interchurch Center, Inc., a non-profit organization which also will guide its operation.

Officers of the Board of Trustees, in addition to Mr. Wagner, are: Francis S. Harmon, and Rush Taggart, New York attorney, vice-presidents; Robert G. Fuller of First National City Bank, treasurer, and Ferdinand H. Pease, secretary.

Other trustees include Dr. Ross, general secretary of the National Council of Churches; George L. Allin, New York attorney; Dr. M. Forest Ashbrook, executive director of the Ministers and Missionaries Benefit Board, American Baptist Convention; George W. Bovenizer, treasurer of the same board, who is a partner in Kuhn, Loeb & Co.; James A. Edgar, a Presbyterian layman who is a partner in Baker, Weeks & Co.; Dr. Franklin Clark Fry, president, The United Lutheran Church in America; Dr. James E. Hoffman, stated clerk, General Synod, Reformed Church in America, and Dr. Gerard R. Gnade, executive of its Board of Pensions.

Also D. Allan Locke, treasurer, Board of National Missions of the Presbyterian Church, U. S. A., and Dr. Hermann N. Morse, General Secretary of the same board; Dr. Barnerd Luben, secretary, Board of Foreign Missions, Reformed Church in America; Leonard J. Matteson, New York attorney; Glenn Mc-

Hugh, vice-president of the Equitable Life Assurance Society; Daniel M. Pattison, treasurer, Board of Foreign Missions of the Presbyterian Church, U. S. A.; Mrs. Norman Vincent Peale, treasurer, United Church Women, and wife of the pastor of Marble Collegiate Church in New York City; William H. Rhoades, executive head of the American Baptist Home Mission Society; Arad Riggs, New York attorney and president, Board of Direction, Reformed Church in America, and Mrs. Theodore O. Wedel of Washington, D. C., national president of United Church Women.

William J. Demorest, Presbyterian layman who is president of William A. White & Sons, New York, is chairman of the Building Committee of the Center.

Associated with Mr. Demorest on the Building Committee are such experienced real estate specialists in construction and management as L'Huillier

Shaeff, president, Cushman & Wakefield; Gordon Braislin, president, Braislin, Porter & Wheelock; Douglas L. Elliman, chairman of the board, Douglas L. Elliman Co.; Norman Carpenter, vice-president, Metropolitan Life Insurance Co.; all New York; and Mr. McHugh and Mr. Wagner, ex officio.

Other members of the Building Committee are: Mrs. Peale; Mrs. Ellis Phillips of New York; Miss Marguerite Harris, treasurer, Woman's Division of Christian Service, The Methodist Church; Dr. Ashbrook; Dr. Ronald Bridges, former president, American Board of Commissioners for Foreign Missions of the Congregational Christian Churches; Dr. Morse; Bishop D. Ward Nichols, the African Methodist Episcopal Church; John G. Ramsay of the United Steel Workers of America; Dr. Ross; Mr. Harmon; Mr. Locke and Walter A. Taylor, Director of Education and Research, American Institute of Architects, Washington, D. C.

LOCAL COUNCIL BRIEFS

The *El Paso*, Texas, Council of Churches recently held its second annual weekend retreat for administrators and teachers in the public schools of the district. The theme was "Christian Values for Teaching in Today's World." The retreat was made possible by a grant from the Fair Foundation of Tyler, Texas. . . . In return for a new translation of the Koran given to it by the Young Moslem Society, the *Toledo* Council of Churches voted to present the society with a copy of the Revised Standard Version. The inscription on the copy of the Koran read: "With fervent prayer that the world's three monotheistic religions—Christianity, Islam and Judaism—will form a front line of defense against the evils of materialism." The Greater *Philadelphia* Council of Churches has launched its first city-wide Sunday school for mentally re-

tarded children. The first class was limited to four children, but two more will be added every fortnight from a waiting list. . . . Of the chaplains named for six state institutions by the *Massachusetts* Council of Churches, four were "firsts." They include: the first Negro chaplain, the first woman chaplain, the first chaplain devoting time to graduate students, and the first chaplain who is also a physician. . . . The Port of *Philadelphia* has as its first Protestant chaplain Rev. James F. McElroy, director and chaplain of the Seamen's Church Institute. Dr. McElroy was named by the Greater *Philadelphia* Council of Churches. *Philadelphia's* port ranks as second in the country and in 1956 was first in import cargo. . . . The Council of Churches of Greater Akron, Ohio, distributes pocket gospels at the Akron Bus Station. A container in the women's lounge is kept supplied with various gospels.

Worldwide Concerns Occupy Rural Church Conference

THIS year for the first time a concern for rural church life all over the world found its way into the discussions of 600 church and agricultural leaders at the National Convocation on the Church in Town and Country, held at Green Lake, Wis., at the end of October.

The relationship of rural churches in America to those in other countries was stressed again and again by speakers and in discussion on the floor. Pastors and laymen, denominational and interdenominational administrators, teachers and writers urged and were urged to understand and interpret international problems as they are reflected in American church life.

Through the findings of 20 discussion groups, addresses by four nationally known specialists, a panel of four agriculturists, and exchange of experience among churchmen and laymen, it was made clear that the role of the rural church in country life in many lands is expanding.

A revitalized rural church that enriches community life and "extends the people's vision to its worldwide mission" was called for by Dr. Richard O. Comfort, executive director of the National Council's Department of Town and Country Church, which sponsored the convocation. Dr. Comfort noted that the expansion of the rural church's role is taking place in this country "despite continuing mobility in rural population."

What the churches can do about foreign affairs was laid before the meeting explicitly by James P. Warburg, wartime official in the Office of War Information and nationally known authority on foreign policy.

In the first place, he declared, the churches should lead the fight against hypocrisy in the conduct of foreign affairs. He urged the American clergy to exert every effort to stem the tide of false patriotism, the patriotism that says "My country, right or wrong." Patriotism should be kept within the bounds of morality and churchmen should denounce actions of their government which they consider morally wrong.

With notable exceptions, Mr. Warburg said, the American clergy are too compliant and make all-too-frequent compromises on matters popularly supposed to be in the "national interest."

Pointing to the prideful manner in which many Americans speak of a "clean" hydrogen bomb—"a weapon which will kill or maim only some 10 million people in a target city instead

of spreading its lethal fall-out over a greater area," he asked:

"Does it require any great degree of factual information to recognize the moral turpitude of polluting the earth's atmosphere so that unborn children must pay the price for our maintaining a lead over the Soviet Union in the techniques of mass murder?"

Mr. Warburg further urged that economic aid for underdeveloped nations be supported not merely on the grounds of enlightened self-interest and in order to combat international communism, but on the grounds of brotherly love, compassion and morality.

Declaring that war is morally indefensible, he urged the churches to recognize that peace is imperative to survival and to lead the fight for the abolition of war.

Dr. Arthur F. Wileden, professor of rural sociology at the University of Wisconsin, noted that the world front is today "challenging us to the best that we have to give."

The international note was again sounded by Rt. Rev. William W. Horstick, Episcopal Bishop of Wisconsin.

"We have a common cause with the rural pastor abroad," he said, "because we have a common opportunity to translate the Gospel in a fashion that will bring stability to restless souls."

He reviewed the church-rural life study tour of England and Europe made a year ago by some 35 American church and rural leaders. Its highlight was the international conference on rural church problems in Bossey, Switzerland, at which the group of denominational and National Council leaders met with representatives from 17 countries.

"Our task," Bishop Horstick added, "is not to teach the farmer how to farm or to tell the small-town businessman how to run his business, but to interpret the Gospel of Christ so that life will have real meaning. There is not one Gospel for the farm and another Gospel for the town or the large city."

A four-man panel dealing with the question whether our communities reflect Christian faith and action in its worldwide witness reached the consensus that they do reflect Christian "faith," but do not do so well with "action."



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Keeping our friendships in repair is worth far more than the price. Friends of the Fund find their attachment increasing as the years pass. Those longest in this Family are loudest in its praises.

Good reasons can be found for such acclaim. Above all, the Fund's habit of sharing its prosperity makes friends and attracts the clergy so that "This Happy Breed" of ministers grows in size and satisfaction daily.

PRESBYTERIAN MINISTERS' FUND

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1717 — Two Hundred Forty Years — 1957

1958 Calendar of Observances

Sponsored By The National Council of Churches

JAN. 5-12: UNIVERSAL WEEK OF PRAYER

Observed since 1846 in Protestant churches throughout the nation, beginning on the first Sunday of January, ending on the second Sunday, to emphasize that prayer is a vital force for developing a closer relationship with God and ourselves. Objective: prayer by small interdenominational groups. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

JAN. 19-25: CHURCH AND ECONOMIC LIFE WEEK

First authorized in 1949, its purpose is to emphasize the responsibility which the Christian faith lays upon Christians for building Christian principles into their economic relations and decisions. The week begins the third Sunday of January each year. Sponsoring unit: Department of the Church and Economic Life, 297 Fourth Ave., New York 10, N. Y.

JAN. 26-FEB. 2: YOUTH WEEK

Its purpose is to give young people an opportunity to declare their common faith and to express this faith in community planning and action. The observance seeks to provide young people with an opportunity to dramatize the place and purpose of youth in the program of the church and the community; to build and strengthen a fellowship between adults and young people in the church; to bring unchurched youth into active, full relationship with the church; and to help bring a greater awareness of Christ into everyday living. The focal point of Youth Week is YOUTH SUNDAY, using for 1958 the theme: "Lord . . . Help Our Unbelief." Community youth work and services are emphasized on Feb. 2. Sponsoring unit: United Christian Youth Movement, 257 Fourth Ave., New York 10, N. Y.

FEB. 9: RACE RELATIONS SUNDAY

Observed since 1923 on the second Sunday in February to stress the importance of brotherly love, regardless of race, color, or creed. "To love our neighbor and to show mercy mean today support of those who seek freedom and justice in the face of discrimination and segregation," says the 1958 Race Relations Sunday Message, "Who Is My Neighbor?" Sponsoring unit: Department of Racial and Cultural Relations, 297 Fourth Ave., New York 10, N. Y.

FEB. 16: UNIVERSAL DAY OF PRAYER FOR STUDENTS

The Day of Prayer has become an occasion for the joint celebration by a fellowship of students and by churches coming together—in praise and thanksgiving to God, and in petition and intercession for His universal community of students. Authorized in 1895 by the World's Student Christian Federation, of which the United Student Christian Council is the American section, its purpose is to unify in prayer Christian students throughout the world. It is celebrated the third Sunday in February. Sponsoring unit: United Student Christian Council, 257 Fourth Ave., New York 10, N. Y.

FEB. 21: WORLD DAY OF PRAYER

Its purpose is to unite all Christians in a bond of prayer, to give individuals an opportunity to share in a fellowship of prayer with others around the world, and to witness to their belief that prayer has the power to bring the hearts of men into conformity with God's will. Begun in 1887, it provides support for home and foreign missions. In 1957 it was observed in 20,000 U. S. communities and in 142 countries around the world. Sponsoring unit: General Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

MAR. 16: ONE GREAT HOUR OF SHARING

Established in 1948 by Church World Service, its purpose is to enable the participating denominations in the United States to secure funds for their ministries in world relief and recon-

struction. Some of the projects this year will be in the Middle East, Korea, and India. Sponsoring unit: Church World Service, 215 Fourth Ave., New York 10, N. Y.

APR. 6-MAY 25: EASTER TO PENTECOST

The purpose of this annual interdenominational observance of the "Fifty Great Days" from Easter to Pentecost is to help conserve the pre-Easter evangelistic results, to keep churches alive to the opportunities for evangelism that follow Easter, to provide the churches with another ingathering of new members on Pentecost and to observe the ten days from Ascension Day to Pentecost. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

APR. 20: NATIONAL CHRISTIAN COLLEGE DAY

First authorized in 1950, it is designed to call attention to the Christian colleges and their distinctive genius, to help the public in general and church members in particular understand the contribution Christian colleges make, and to develop a strong interest in the financial support of church-related colleges. It is observed in April, on the second, or if necessary the first, Sunday after Easter. Sponsoring unit: Commission on Christian Higher Education, 257 Fourth Avenue, New York 10, N. Y.

MAY 2: MAY FELLOWSHIP DAY

Observed on the first Friday in May since 1931 to foster closer fellowship among Christian women, its purpose is to enable Christian women to unite locally in fellowship and action on some community project as an integral part of the ecumenical movement. The 1958 theme is "A Place to Live." Sponsoring unit: General Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

MAY 4-11: NATIONAL FAMILY WEEK

It begins the first Sunday in May and ends on Mother's Day. Its purpose is to provide additional motivation for home and church cooperation. It emphasizes the rededication of home and family to God. The 1958 theme is "Your Home—A Household of God." Sponsoring unit: Department of Family Life, 257 Fourth Ave., New York 10, N. Y.

MAY 11: RURAL LIFE SUNDAY

Included in the calendar of the Christian Year since 450 A.D. as Rogation Sunday, it is observed on the fifth Sunday after Easter. Its purpose is a time for prayer for the workers in the fields and for the seed in the good earth. More recently the emphasis has been on the meaning of Christianity for rural life and of rural life for Christianity. It emphasizes that all our living comes from the country. It is observed in both rural and urban churches, often with an exchange of rural and urban pulpits. Sponsoring unit: Department of Town and Country Church, 257 Fourth Ave., New York 10, N. Y.

AUG. 31: LABOR SUNDAY

The emphasis on the religious aspects of the observance of Labor Day is of comparatively recent origin, but it is completely in accord with the purpose of the day, since it is a day set aside for men to realize that they possess a God-given dignity and are charged with duties of service to their fellow men. Sponsoring unit: Department of Church and Economic Life, 297 Fourth Ave., New York 10, N. Y.

OCT. 5: WORLD WIDE COMMUNION SUNDAY

Most Protestant denominations around the world hold special communion services on the first Sunday in October. The purpose of this observance, begun in 1940, is to secure the attendance of Christians at the communion table of their own church. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

OCT. 12-19: CHURCHMEN'S WEEK

Churchmen's Week is symbolic of the present-day partnership that exists between clergy and laymen who realize that they, too, are the church and are equally responsible for its ministry. The opening Sunday, Oct. 12, is Men and Missions Sunday, which since 1931 has helped to dramatize the churchman and his relationship to worldwide Christian missions. Interchurch Laymen's Fellowship rallies are held at mid-week. The part that men play in the life of the church gets special emphasis when laymen take over entire Sunday morning worship services on Laymen's Sunday, Oct. 19. The 1958 theme is "Seek First." Sponsoring unit: General Department of United Church Men, 257 Fourth Ave., New York 10, N. Y.

OCT. 19: WORLD ORDER SUNDAY

Belief in the community, not only in the sense of our common loyalties as citizens, but as being brothers working together for the greater glory of God, is the essence. To meet the total needs of the community, the nation, the world, churches must pool their best efforts and work together. Sponsoring unit: Department of International Affairs, 297 Fourth Ave., New York 10, N. Y.

OCT. 26: REFORMATION SUNDAY

The interdenominational observance was authorized in 1947 after Lutheran and other denominations had been observing it annually on the last Sunday in October (or Nov. 1). It is observed in hundreds of U. S. communities. A worship service folder is available for 1958. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

NOV. 7: WORLD COMMUNITY DAY

Established in 1943, its purpose is to define Christian responsibility in international relations, to interpret world community in terms of today's situations. An offering is received for the undergirding of the Christian women's action program for world peace. The 1958 theme is "Exchange—Goods, Ideas, and People." Sponsoring unit: General Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

NOV. 19: STEWARDSHIP DAY

Held annually since 1934, Stewardship Day is designed to encourage greater giving to God in expression of our gratitude for His gifts to us. The 1958 theme is "Give As Unto Him." Sponsoring unit: Department of Stewardship and Benevolence, 257 Fourth Ave., New York 10, N. Y.

NOV. 23-30: SHARE-OUR-SURPLUS WEEK

During the Thanksgiving Season, the Share-Our-Surplus program is highlighted in a special appeal sponsored by Church World Service. Through this program, U. S. government surplus foods, such as milk, cheese, wheat, rice, and beans, are made available for distribution overseas. More than 100 pounds of food are distributed for every dollar contributed. Individual and community Thanksgiving services are held throughout the nation, as well as three spotlight services in Washington, D. C., Manhattan, Kans., and San Francisco, on Nov. 23. Sponsoring unit: Church World Service, 215 Fourth Ave., New York 10, N. Y.

A Land of Want South of the Border *(Continued from page 19)*

The citizens of Santiago do not have to wander far from the center of town to find themselves face to face with the sprawling slums that encroach from every side. Crowded, filthy, disease-ridden, and unbelievably miserable, these equal the worst that one sees in Asia or the Middle East. It is clear that hundreds of thousands of people must face each day with paralyzing despair.

At one point we walked alongside a huge cement-lined ditch through which ran a steady black torrent of foul-smelling sludge, water and sewerage to empty eventually into the river. On both sides of this menacing waterway, refuse had accumulated where children played and ran about, while behind them were the endless rows of box wood hovels, a pitiful refuge for just some of Santiago's poor. Like a cancerous growth these slums are spreading, wherever unoccupied land offers itself, and as the numbers increase.

Who are these people and how have they come to this inhuman estate? Many of them are mothers and children who have been deserted by faithless fathers who have just walked out of their lives. Or the father is unemployed. Or yet again, the breadwinner is an unskilled laborer who is forced to work for wages as low as 300 pesos (50 cents) a week. These people are underfed, clothed in rags, racked by disease.

One element of hope in the picture is

the presence of the churches in these critical areas. A group of dedicated pastors who gave me their time one afternoon pointed out the work that their people are carrying on—worship services, teaching and recreation for the children, and the distribution of food and clothing when it is available. In addition, there are school programs, homes for the orphaned, the aged, and the infirm, and other ways in which the churches seek to enlarge their witness.

The day before I left Santiago, a meeting was arranged with representatives from the various churches which belong to the Chilean Evangelical Council. There were 21 present. Our number included the Bishop and the District Superintendent of the Methodist Church, the Moderator and Stated Clerk of the Presbyterian Church, the two chief officers of the Salvation Army, the pastor of the Union Church (English-speaking congregation), the Executive Secretary of the YWCA, two officers of the National Evangelical Mission, and two representatives of the Pentecostal Church. The meeting was chaired by the president of the Evangelical Council.

As in our meetings in Brazil, so here, the question was not whether this ministry should be undertaken, but rather how, at what points, on what scale, and with what facilities. A small sub-com-

mittee was appointed. Assisting this committee in its planning will be two Americans, Col. Ray Gearing of the Salvation Army and Larry Jackson, pastor of the Union Church. Mr. Jackson has agreed to serve as our CWS representative for the present. Meanwhile, I return with a formal request from the Council that we endeavor to secure for them the services of a full-time representative who will serve under the Council that we endeavor to secure for work with the churches in seeing that the program is effectively carried through. The Council would like us to consider in the first year a program to reach some 50,000 people involving approximately one million pounds of food. In addition, they would like to have shipments of clothing and possibly other contributed supplies. They will explore ways and means of challenging the churches in Chile to bear some of the necessary expenses. This will be a new venture for the Council, but I came away with confidence.

U. S. Ambassador, Cecil B. Lyons, made a point on which I think we in the churches ought to reflect.

"Americans," he said, "including those in the churches, need to turn their eyes more to south of the border. We have taken our Latin American friends too much for granted. Along with our friendship, we must now offer some concrete assistance."

BOOKS

Why Go to Church

By TRUMAN B. DOUGLASS, Harper & Bros., New York, \$2.00.

Penetrating ideas and skill in the popular communication of those ideas do not often go together. They find a happy combination, however, in Truman Douglass. He speaks in terms of everyday conversation but is never superficial. He probes theological realities without becoming involved in the technicalities of doctrine. His writing has a clear relevance to social needs without becoming a sociological survey.

Some of Dr. Douglass' characterizations of the Church are striking. It is, for example, "a Remembering Community." The Church, he pointedly remarks, did not arise in the first place, or continue through twenty centuries, because people wanted a new agency of social welfare or of mental health or of democratic idealism. It began in a tremendous historical Event, "the Event of Christ," which must be perpetuated from generation to generation.

One of the reasons why Dr. Douglass regards the Church as unique is because

it stands for man as man. It "takes us seriously," not merely as consumers of goods and services, or as hands or employees, or as voters, or as useful for various functions, but as persons in their wholeness and in the ultimate meaning of their lives.

Popular criticisms of the Church are deflected. It is often objected, for example, that the people in the churches are no better than others. This, Dr. Douglass holds, quite misses the point. The point is that the Church is a community of people who know that they are not good and in their own strength cannot fulfill the demands of goodness. It is therefore, in another memorable phrase, a "Community of Forgiveness."

Another misconception which is demolished is that the Church belongs either to the clergy or to its members. It belongs to neither, for it belongs to God. To keep this conception in the center, Dr. Douglass urges, is what saves us from being preoccupied with only the secondary aspects of the Church and from thinking that we may make of it whatever we happen to like.

Thus Dr. Douglass stands at the op-

posite pole from those who depreciate "institutions." Institutions may, it is admitted, become static and cramping to the spirit. But they may also be liberating and creative, bringing to successive generations the most priceless values of the past. If the Church for even a single generation failed to bear its witness all that the coming of Christ into the world has stood for could be lost. In our own time, as Dr. Douglass reminds us, we have vividly seen this danger. During the heyday of the Nazi dictatorship it was not a "spiritual ideal" that resisted but the Church. Likewise in Communist lands it is not an abstract principle or even brave individuals but a remembering Church that is the defender of human rights and freedom.

The reader will lay this book down with a greatly heightened appreciation of the Church both in its historical significance and as a "going concern" in the life of the world today.

—SAMUEL MCCREA CAVERT

Spiritual Renewal Through Personal Groups

JOHN L. CASTEEL, editor, Association Press, New York, \$3.50.

This book will be exciting reading for anyone concerned with *how* the church is to fulfill its mission in the contemporary world. But every reader should be forewarned that it has disturbing implications. Its case studies of spiritual growth will force a critical evaluation of the programs and activities so zealously promoted by denominational agencies and local churches.

The chapters of this book are personal accounts of groups of Christians who, in their local churches, sought to develop the conditions necessary for spiritual maturity. Each of these accounts is a vivid record of a Christian pilgrimage. These are people seeking to learn together the purpose of God for them, and through their shared group experience to find an expression of this knowledge relevant to their daily living. Professor Casteel has supplied an in-

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roduction and a summary which alone is a significant contribution to a better understanding of group life in the local church. If we understand the church to be a community of those gathered together through God's act in Jesus Christ, then here is an account of what it took in some nine churches to make this "community in Christ" actual and compelling for persons.

It is difficult to isolate any one account as more significant or informative than the others. The problems of spiritual growth and nurture presented are thoroughly typical of the variety of experiences and needs to be encountered in local churches. Yet there are themes which are consistent throughout all of the chapters. For instance, the discovery that groups can only rarely be deliberately created—they are instead the spontaneous response of persons to deeply felt and shared religious needs. Then there is the recognition that there can be no substitute for the actual face-to-face encounter of persons with one another if there is to be genuine sharing and personal learning, and if group vitality is to be preserved.

One of the most dramatic themes is the rediscovery of the Bible as the source for personal spiritual guidance and group devotional cohesion. After

reading this book it is difficult to maintain the cliché that the Christian laity do not welcome exposure to "theological" discussion and involvement. Along with this is the constant emphasis on prayer, devoted study, and discipline, both for individuals and within the group. In prayer these Christian groups found the meaning of acceptance by God and of one another. Through devoted study these people participated in a mutual search for the knowledge needed to dispel religious ignorance and to answer honest doubts. By discipline these persons found ways to submit time and energy to become truly "Christ's men and Christ's women."

I have only two main misgivings about the group experiences recounted in this book. First, it appears that only rarely did these groups discover the world *beyond* their intense group life. Only occasionally are there glimpses of group concern for the social, economic, and political problems that must be present in the towns and cities in which the churches were located. There is an unanswered question in this book: How is the latent power of personal groups released for the Christian social change that is essential for the mission of the church?

My second misgiving is the relative
(Continued on page 27)

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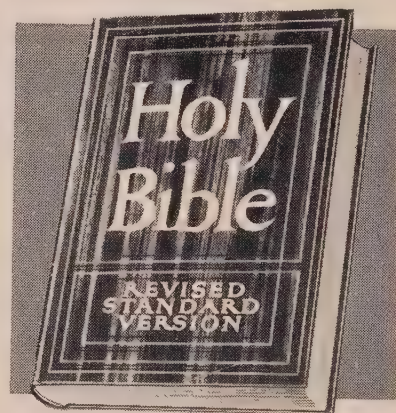
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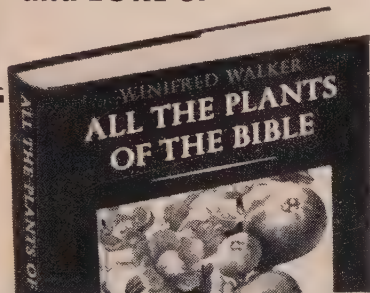
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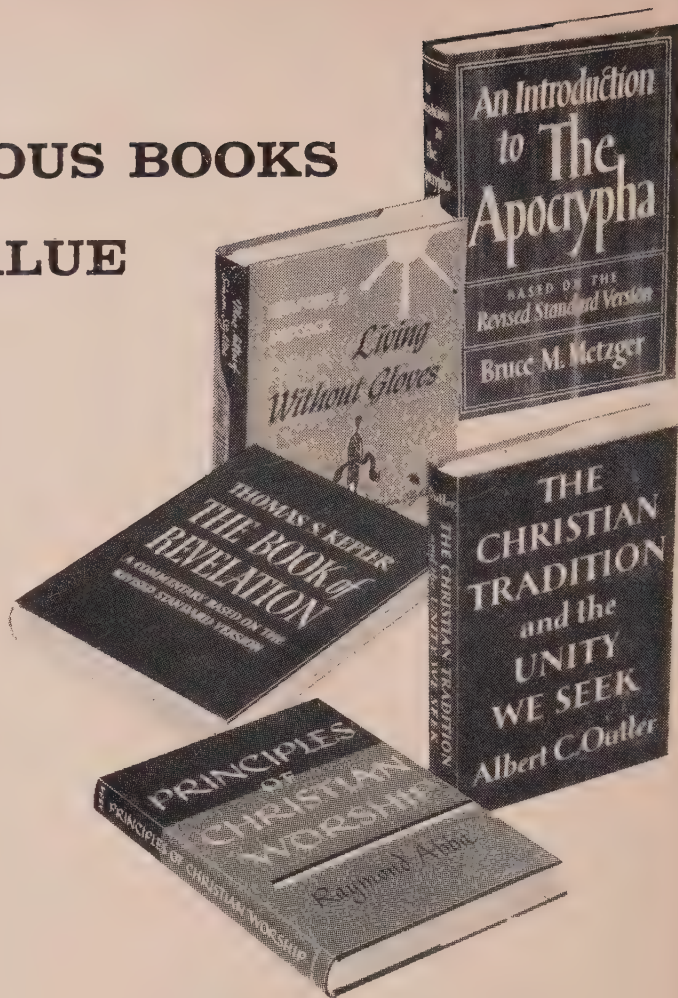
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Books

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absence of critical evaluative procedures for the analysis of the life-processes of these personal groups. There is little evidence of either the awareness or use of the information and skills available in the social sciences for understanding the processes and developmental history of any group.

Neither of these personal misgivings, however, should be seized upon by anyone as convenient excuses for avoiding the hard truths to be faced by every minister and layman reading this volume. It is an appealing and incisive account of what can be done to restore the spiritual power of the Christian churches.

—THOMAS R. BENNETT

They Are Human Too . . .

By PER-OLOW ANDERSON, A photo-essay on the Palestine-Arab refugees. Henry Regnery Co., Chicago, \$6.50.

Multitudes in the Valley

* By DENIS BALY, Seabury Press, Greenwich, Conn., \$5.00.

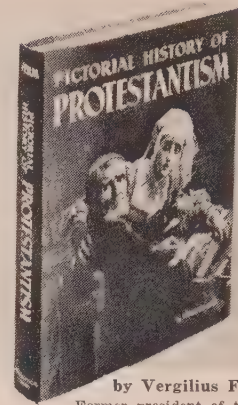
These are two timely books concerning the Middle East and the basic situation underlying the problem of the refugees which is "one of the most important causes of unrest in the Middle East, and at the same time the most tragic victim." While the refugee problem remains unresolved, there can be no peace in the Middle East. *They Are Human Too* is a photographic essay of the Palestine-Arab refugees prepared by Per-Olow Anderson, a Swedish Lutheran layman who is one of Europe's leading photo-journalists. His book is filled with 130 sensitive photographs to show the reader a few Palestine refugees in such a way as to make him realize that all the others are human too, each an individual with his own personal hopes and fears and joys and

heartaches. You look into the eyes of many children who seem to say through their smiles and sadness, "Are we not also children of God?" The pictures show people waiting patiently for food rations, a sad-eyed patriarch greybeard behind barbed wire, a child leading her blind grandmother down a narrow walk, a young girl in the hospital, as well as children at play. The writer and his wife have a profound conviction that honest people everywhere will not fail to extend their help when they know and see the plight of the people in the camps.

Interspersed throughout the book are a series of rememberable quotations.

Denis Baly in *Multitudes in the Valley* reviews in a scholarly, penetrating manner the conflicting forces in the Middle East. He is basically concerned with the church and the crises. He lived for nearly 20 years in the Middle East and worked among a great many of the people most intimately concerned. He taught both the Arabs and the Jews in Palestine and Transjordan in the old days and in both Jordan and Israel since the fighting. He is also well acquainted with the three western countries most involved—Britain, France and the United States. After objectively stating as far as that is possible the religious and political backgrounds of the Israelites, the Muslim and the Westerner's thinking and policies, he sums up the battle for men's minds. He strikingly portrays the way in which the church in the Middle East is faced by four rival philosophies, Islam, scientific humanism, nationalism, including Zionism, and Communism. He enlarges upon the basic question, "Must we consider these rival philosophies also as the rods of God's anger and ask what neglected truth they have been created to proclaim." He recognizes that the theoretical aspect to the problem is usually overlooked and any understanding that one may have of a situation of this nature is conditioned by a basic understanding both of man and God.

—TRACY STRONG



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Books Received

- PATTERNS OF FAITH IN AMERICA TODAY, *F. Ernest Johnson*, editor, Harper & Bros., New York, N. Y., \$3.00.
- MEET JOE ROSS, *Russell L. Dicks*, Abingdon Press, Nashville, Tenn., \$2.50.
- THEY KNEW JESUS, *George W. Cornell*, Wm. Morrow & Co., New York, N. Y., \$3.75.
- THE BOOK OF REVELATION, *Thomas S. Kepler*, Oxford University Press, New York, N. Y., \$4.50.
- MULTITUDES IN THE VALLEY, *Denis Baly*, The Seabury Press, Greenwich, Conn., \$5.00.
- MY LITTLE CHURCH AROUND THE CORNER, *J. H. Randolph Ray*, Simon & Schuster, New York, N. Y., \$5.00.
- THE GOSPEL FROM THE MOUNT, *John Wick Bowman* and *Roland W. Tapp*, The Westminster Press, Philadelphia, Pa., \$3.75.
- JESUS OF NAZARETH, *Joy Harington*, Doubleday & Co., Inc., Garden City, N. Y., \$3.50.
- REST FOR A WHILE, *Teresa Johnson*, Vantage Press, Inc., New York, N. Y., \$2.00.
- THE GOSPEL ACCORDING TO JESUS, *Ted Hightower*, Fleming H. Revell Co., Westwood, N. J., \$2.00.
- THE DOUGLASS SUNDAY SCHOOL LESSONS, 1958, *Earl L. Douglass*, The Macmillan Co., New York, N. Y., \$2.95.
- THAT REVOLUTIONARY CHRIST, *Allan Knight Chalmers*, Charles Scribner's Sons, New York, N. Y., \$2.95.
- WORSHIP FOR THE YOUNG IN SPIRIT, *Paul N. Elbin*, The Bethany Press, St. Louis 3, Mo., \$2.50.
- JESUS COMPARED, *Charles S. Braden*, Prentice-Hall, Inc., New York, N. Y., \$5.00.
- HE WAS A CHILD, *Norman Vincent Peale*, Prentice-Hall, Inc., New York, N. Y., \$2.75.
- CHRISTIANITY AMONG THE RELIGIONS OF THE WORLD, *Arnold Toynbee*, Charles Scribner's Sons, New York, N. Y., \$2.75.
- ADENAUER AND THE NEW GERMANY, *Edgar Alexander*, Farrar Straus & Cudahy, New York, N. Y., \$5.25.
- PSYCHOLOGY, RELIGION, AND HUMAN NEED, *W. L. Carrington*, Channel Press, Great Neck, N. Y., \$3.75.
- BIG CITY ZULU, *Gunnar Helander*, Augustana Book Concern, Rock Island, Ill., \$3.50.
- THE EMPIRE OF SILENCE, *Albert Joseph McCartney*, Christopher Publishing House, Boston, Mass., \$2.50.
- THE CLOUD OF UNKNOWING, *Ira Progoff*, The Julian Press, Inc., New York 3, N. Y., \$4.00.
- CAMPUS EVANGELISM, *Richard N. Bender*, editor, National Methodist Student Movement, Box 871, Nashville, Tenn., \$1.50.
- THE BOOK OF GOD, *April Oursler Armstrong*, Garden City Books, Garden City, N. Y., \$4.95.
- GOD IN THE GARDEN, THE STORY OF THE BILLY GRAHAM NEW YORK CRUSADE, *Curtis Mitchell*, Doubleday & Co., Inc., Garden City, N. Y., \$2.50.
- LOVE AND JUSTICE, *D. B. Robertson*, editor, The Westminster Press, Philadelphia, Pa., \$6.00.
- PRAYER BOOK INTERLEAVES, *William Palmer Ladd*, Seabury Press, Greenwich, Conn., \$1.75.
- BEHOLD GOD'S LOVE, *Hazel Mason Hadley*, John Knox Press, Richmond 9, Va., \$2.50.

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